

מנין שלא יצבע בו -

From where do we derive that he should not dye with it

Overview

The אסור cites a ברייתא regarding ערלה which states that we know ערלה is אסור, since the תורה writes¹ ערלים לא יאכל; how do we know that one should not derive הנאה from ערלה, or that one should not dye (with [the shells of] fruit), or one should not light a lamp with the (olive) oil of ערלה, because the תורה writes² וערלתם ערלתו. Our תוספות explains why it is necessary to mention the prohibition for dyeing and lighting, once we know that there is an אסור הנאה.

תוספות responds to an anticipated difficulty:

אף על גב דאמרין לא יהנה אצטריך לאשמועינן שלא יצבע -

Even though we said, he is not permitted to derive benefit from ערלה; nevertheless it is necessary to inform us that he should not dye with ערלה -

דסלקא דעתין דשרי משום דחזותא לאו מילתא היא³ -

For it may enter our minds that dyeing is permitted, because a mere appearance is not substantive, therefore the ברייתא teaches us that dyeing is prohibited.

תוספות continues to explain why mention the prohibition of igniting ערלה for fuel.

ואיצטריך לאשמועינן שלא ידליק דסלקא דעתך דשרי משום דמכלה אותו -

And it is also necessary to inform us that it may not be lit, for it may enter our minds that igniting ערלה is permitted since he is destroying the ערלה in the process, therefore the ברייתא -

קא משמע לן דאסור בכל ענין וכדרך הנאתו אבל שלא כדרך הנאתו⁴ שרי.

Informs us that it is prohibited to derive benefit from ערלה in any manner as long as it is כדרך הנאתו (in the usual manner), however הנאתו, it is permitted to derive benefit from ערלה.

[וע"ע היטב תוס' ב"ק קא. ד"ה ולא יצבע]:

Summary

There is a novelty in the prohibitions of dyeing (it is merely appearances) and lighting (it is being destroyed) over the general אסור הנאה כדרכו.

¹ ויקרא (קדושים) יט, כג.

² Ibid.

³ See 'Thinking it over' # 1.

⁴ See 'Thinking it over' # 2.

Thinking it over

1. Is the prohibition of לא יצבע limited to the act of dyeing with ערלה,⁵ or does it extend even to the use of the garment which was dyed with ערלה?⁶
2. ⁷שלא כדרך הנאתו if it is ערלה from הנאה one may have תוספות mentions that is it necessary for תוספות to mention it here (this is a general rule that all איסורי תורה [of אכילה] are permitted⁸ הנאתו)?!

⁵ See footnote # 3.

⁶ See # 107 אוצר מפרשי התלמוד.

⁷ See footnote # 4.

⁸ תוס' ד"ה המקדש See previous.